1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

577 plains, jealous of their power, brave in action, and have an aversion to falsehood."

797 177 515 342 Khasis of the interior who have adopted Christianity are generally cleaner in their persons than the non-Christians, and their women dress better than the latter and have an air of self-respect about them. The houses in a Christian village are also far superior, especially where there are resident European missionaries. Khasis who have become Christians often 771 take to religion with much earnestness (witness the recent 797 religious revival in these hills, which is estimated by the Welsh 794 missionaries to have added between 4,000 and 5,000 converts to Christianity), and are model Sabbatarians, it being a pleasing sight to see men, women, and children trooping to church on a Sunday dressed in their best, and with quite the Sunday expression on their faces one sees in England. It is a pleasure to hear the sound of the distant church bell on the hill-side on a Sunday evening, soon to be succeeded by the beautiful Welsh hymn tunes which, when wafted across the valleys, carry one's thoughts far away. The Welsh missionaries have done, and continue to do, an immense amount of good amongst these people. It would be an evil day for the Khasis if anything should occur to arrest the progress of the mission work in the Khasi Hills.

GEOGRAPHICAL DISTRIBUTION.

162 101 The Khasis inhabit the Khasi and Jaintia Hills, although there are a few Khasi settlers in the neighbouring plains districts. The Census Report of 1901 gives the following figures of Khasi residents in the plains:—

Cachar	333
Sylhet	3,083
Goalpara	4
Kamrup	191
Darrang	10
Nowgong	29
Sibsagar	62
Lakhimpur	22
Lushai Hills	77
North Cachar	32
Naga Hills	62

1:Gurdon E-4, 5 (no date) 1907 AR7 Khasi AR7

231 Shillong is excellent, the flavour being quite as good as that
263 of English honey. Under "Miscellaneous Customs connected with Death" will be found a reference to the statement that the
[764] dead bodies of Siems used to be embalmed in honey. The existence of the custom is generally denied by Khasis, but its former prevalence is probable, as several trustworthy authors have quoted it.

HOUSES.

342 The houses of the people are cleaner than might be supposed
515 after taking into consideration the dirtiness of the clothes and persons of those who inhabit them. They are as a rule substantial thatched cottages with plank or stone walls, and raised on a plinth some 2 to 3 ft. from the ground. The only
354 window is a small opening on one side of the house, which admits but a dim light into the smoke-begrimed interior. The beams are so low that it is impossible for a person of ordinary stature to stand erect within. The fire is always burning on an earthen or stone hearth in the centre. There is no chimney, the smoke finding its exit as best it can. The firewood is placed to dry on a swinging frame above the hearth. In the
343 porch are stacked fuel and odds and ends. The pigs and calves
342 are generally kept in little houses just outside the main building. The Khasi house is oval-shaped, and is divided into three rooms, a porch, a centre room, and a retiring-room.

354 In olden days the Khasis considered nails *sang*, or taboo, and
784 only used a certain kind of timber for the fender which surrounds the hearth; but they are not so particular now-a-days.
342 In Mawkhar, Cherrapunji, and other large villages, the walls of houses are generally of stone. In Cherrapunji the houses are frequently large, but the largest house I have seen in the hills is that of the Doloi of Suhtnga in the Jaintia Hills, which measures 74 ft. in length. The house of the Siem Priestess at Smit in the Khasi Hills is another large one, being 61 ft. long by 30 ft. broad. In front of the Khasi house is a little space fenced in on two sides, but open towards the village street. The